3: Mackenzie M-5 (ca. 1925) 1925
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273 bed at midnight to break up drunken revels, and drive to bed men who, though sternly refused permission to finish the beer, vowed themselves, in drunken sentimentality, my eternal friends. But not always do beer feasts end so happily. As in other lands, some men become jocular in drink, others quarrelsome, and [519] many a Konde beer feast has ended in a spear fight. Beer is an accompaniment of feasts given at births, marriages, and deaths; but occasion of that sort need not be waited for. The chief may give a feast at any time; or a man who has been long away from home celebrates his return; or the hoeing season provides an excuse; but with or without occasion, an immense amount of beer is drunk every year.

272 Light beer is made in many ways. A favourite is made from sweet potatoes laid out to dry, pounded into flour, and mixed with flour of maize, cassava, or other material, cooked, and drunk when cool. Ground-nuts shelled and ground, put into small baskets with water, and allowed to drip dry, then mixed with *malwi* flour, and cooked, is a common drink; as is also a light drink made from the juice of sugar-cane similarly mixed and cooked. All these are non-intoxicating, and are taken along with food, or at any other time as a refreshing drink.

•733 Many of the more progressive chiefs are alive to the injury done by heavy drinking, and do all in their power to stop it; and native Christians who take any part in a beer feast are excluded from the sacraments. By the action of the Government in exercising control over beer, of some of the better chiefs, and of the

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Christian Church, a more enlightened public opinion is gradually being formed on the subject; but it is necessarily a slow growth. There are a few chiefs who are opposed to drinking; there are others who are almost continually in a state of intoxication, and their example does much to perpetuate a ruinous evil. 733